

דף יומי • חזקוני • דף ע'

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

In this daf, we are zocheh to delve deeper into the sugya of bechor (firstborn) animals and the exact moment of birth that determines their kedushah. The Gemara continues analyzing the machlokes between Rabba and Rav Huna regarding whether the birth of a firstborn consecrates the limbs retroactively or only from that point forward. We look closely at a Mishnah discussing a mother animal having difficulty giving birth, where one cuts the fetus limb by limb, and we try to resolve our questions based on whether the limbs must be buried or can be thrown to the dogs.

We then move into a beautiful series of deep halachic she'eilos raised by Rava and other Amoraim regarding the physical mechanics of birth. The Gemara explores various scenarios of interposition (chatzitzah) in the womb, such as wrapping the fetus in palm bast, a cloak, or the afterbirth of another animal. We also learn about unusual cases, like a fetus swallowed by a weasel and brought out, or a fetus passing from one womb directly into another attached womb, analyzing what truly constitutes a halachic birth.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 70A

EXPLANATION

ואי אתמר בהא: בהא קאמר רבה, אבל בהא – אימא מודי ליה לרב הונא, צריכא.

And if the dispute **was stated** only **with regard to that** case of the firstborn, one might have thought: **It is only in that case that Rabba says** the animal is consecrated from that point forward, as it results in a stringency, **but in this** case of selling to a gentile, **I might say he concedes to Rav Huna**. Therefore, both statements are **necessary**.

QUESTION

תנו: המכפרת המקשה לילד – מחתה אבר אבר ומשליה לבלבדים.

The Gemara raises a difficulty: **We learned** in a Mishnah: If an animal giving birth to a firstborn is having difficulty giving birth, **one may cut** the fetus limb by limb and **cast** the limbs to the dogs.

QUESTION

מאי לאו, מחתה ומניח?

What, is it not referring to a case where **one cuts and leaves** the limbs aside, casting them to the dogs only after most of the fetus has emerged?

QUESTION

ואי אמרת למפרע הוא קדוש – יקבר מיבעי ליה!

And if you say that once the majority emerges, the fetus is consecrated retroactively, then it should have said that the limbs must be buried, since they are retroactively consecrated!

ANSWER

לא, הָכָא בְּמַאי עֲסָקִינָן? בְּמַחְתֵּה וּמִשְׁלֵיהּ.

The Gemara answers: No, here we are dealing with a case where one cuts and immediately casts each limb to the dogs before the majority of the fetus has emerged.

QUESTION

אֲבָל מַחְתֵּה וּמִנִּיחַ, מַאי יִקְבֵּר?

The Gemara asks: But if one cuts and leaves them, what is the halacha? Must they indeed be buried?

QUESTION

אֲדִתְנָא סִיפָא: "יֵצֵא רוּבוֹ יִקְבֵּר וְנִפְטָרָה מִן הַבְּכוֹרָה",

If so, rather than teaching in the latter clause: If its majority emerged, it must be buried, and the mother is exempted from future firstborn status,

QUESTION

לִיפְלוֹג וְלִיתְנֵי בְּדִידֵיהּ: בְּמָה דְּבָרִים אֲמוּרִים – בְּמַחְתֵּה וּמִשְׁלֵיהּ אֲבָר אֲבָר, אֲבָל מַחְתֵּה וּמִנִּיחַ – יִקְבֵּר.

let the Tanna distinguish and teach within the first case itself: In what case are these words said? With regard to one who cuts and casts limb by limb. But if one cuts and leaves them, they must be buried!

ANSWER

הָכִי נִמֵּי קֵאָמַר: בְּמָה דְּבָרִים אֲמוּרִים? בְּמַחְתֵּה וּמִשְׁלֵיהּ, אֲבָל מַחְתֵּה וּמִנִּיחַ – נַעֲשֶׂה כְּמִי שִׁיֵּצֵא רוּבוֹ, וְיִקְבֵּר.

The Gemara answers: Indeed, this is what the latter clause of the Mishnah is saying: In what case are these words said? With regard to one who cuts and casts them. But if one cuts and leaves them, it is considered as though its majority emerged at once, and it must be buried.

QUESTION

בְּעֵי רָבָא: הֲלָכוּ בְּאִיבְרִין אַחֵר הָרֹב, אוֹ לֹא הֲלָכוּ בְּאִיבְרִין אַחֵר הָרֹב?

Rava raised a dilemma: Do we follow the majority with regard to limbs, or do we not follow the majority with regard to limbs?

EXPLANATION

הָכִי דְּמִי: אִילִימָא, כְּגוֹן שִׁיֵּצֵא רוּב בְּמִיעוּט אֲבָר, וְקָא מִיפְעִיָא לֵיהּ: הָאִי מִיעוּט דְּבִרְאִי, בְּתֵר רוּב דְּאֲבָר שְׁדִינָן לֵיהּ, אוֹ בְּתֵר רוּבָא דְּעוֹפֵר שְׁדִינָן לֵיהּ?

What are the circumstances? If we say, for example, that the majority of the fetus emerged, but that majority includes the minority of a limb whose majority is still inside, and his dilemma is: This minority of the limb which is outside, do we cast it

after the majority of the limb and consider it as if it is inside, or do we cast it after the majority of the fetus and consider it emerged?

EXPLANATION

פְּשִׁיטָא דְּלֹא שְׁבָקִינָן רוּבָא דְּעוּבָר, וְאִזְלִינָן בְּתֵר רוּב אֶבְר!

It is obvious that we do not abandon the majority of the fetus and follow the majority of a limb!

EXPLANATION

אֵלָּא, כְּגוֹן שֶׁיֵּצֵא חֲצִי בְּרוּב אֶבְר, וְקָא מִיבְעִיָּא לֵיהּ: הֲהוּא מִיעוּט דְּבִגְנָא, מַהוּ לְמִישְׁדֵּייהּ בְּתֵר רוּב אֶבְר?

Rather, the dilemma is in a case where exactly half of it emerged, but that half includes the majority of a limb whose minority is still inside, and his dilemma is: That minority of the limb which is inside, what is the law as to casting it after the majority of the limb and considering it as if it has emerged, thereby completing the majority of the fetus?

PROOF

תָּא שְׁמַע: יֵצֵא רוּבּוֹ – הֲרִי זֶה יִקָּבֵר.

Come and hear a resolution from our Mishnah: If its majority emerged, it must be buried.

PROOF

מֵאִי רוּבּוֹ? אֵילִימָא רוּבּוֹ מִמָּשׁ, עַד הַשְׁתָּא לֹא אֲשַׁמְעִינָן דְּרוּבּוֹ כְּכוּלּוֹ?

What is meant by 'its majority'? If we say its actual majority, until now have we not been taught that the majority of something is like all of it?

PROOF

אֵלָּא לָאוּ, כְּגוֹן שֶׁיֵּצֵא חֲצִי בְּרוּב אֶבְר!

Rather, is it not referring to a case where half of it emerged, but that half includes the majority of a limb, proving that we do follow the majority of a limb?

ANSWER

לֹא, כְּגוֹן שֶׁיֵּצֵא רוּבּוֹ בְּמִיעוּט אֶבְר, וְקָא מְשַׁמַּע לֵן דְּלֹא שְׁבָקִינָן רוּבּוֹ דְּעוּבָר דְּבִהֶמָּה וְאִזְלִינָן בְּתֵר אֶבְר.

The Gemara rejects this: No, it is referring to a case where its majority emerged, but that majority includes the minority of a limb, and it teaches us that we do not abandon the majority of the animal's fetus and follow the limb.

QUESTION

בְּעֵי רַבָּא: כְּרָכוּ בְּסִיב, מַהוּ? בְּטָלִיתוּ, מַהוּ? בְּשָׁלִיתוּ, מַהוּ?

Rava raised a dilemma: If one wrapped the fetus in palm bast inside the womb and it emerged, what is the law? If one wrapped it in his cloak, what is the law? If it emerged wrapped in its afterbirth, what is the law?

OBJECTION

בְּשָׁלִיתוּ? אֹרְחִיהּ הוּא!

The Gemara asks: Why raise a dilemma about **its afterbirth**? That is its **natural manner** of birth, and it is not an interposition!

QUESTION

אֵלָא בְּשִׁלְיָא אַחֶרֶת, מָהוּ?

Rather, the dilemma is: If it was wrapped **in the afterbirth of another** animal, **what is** the law?

QUESTION

כְּרַכְתּוֹ וְאַחֲזָתוֹ וְהוֹצִיאָתוֹ, מָהוּ?

If **she wrapped it** with her hands, **held it, and brought it out**, **what is** the law?

OBJECTION

הִיכִי דְמִי? אִי דְנִפְקַדְרָה רִישִׁיָּה – פְּטָרְתִּיהָ!

The Gemara asks: **What are the circumstances?** If it **emerged headfirst**, the head **exempted it** from firstborn status before the hands could interpose!

EXPLANATION

אֵלָא דְנִפְקַדְרָה מֵרַגְלֵיָּהּ.

Rather, it is a case **where it emerged feetfirst**.

QUESTION

בְּלַעַתָּהּ חוֹלְדָּהּ וְהוֹצִיאָתָהּ, מָהוּ?

Rava raised another dilemma: If **a weasel swallowed it and brought it out**, **what is** the law?

OBJECTION

הוֹצִיאָתָהּ? הָאֵא אִפְיָקְתִּיהָ!

The Gemara asks: If the weasel **brought it out**, then the weasel **has brought it out** and it did not open the womb directly!

QUESTION

אֵלָא, בְּלַעַתָּהּ וְהוֹצִיאָתָהּ, וְהִכְנִיסָתָהּ וְהִקְיָאָתָהּ, וְיִצֵּא מֵאֲלִיו, מָהוּ?

Rather, the dilemma is: If the weasel **swallowed it and brought it out**, and then **brought it back in and vomited it up**, and it then **emerged on its own**, **what is** the law?

QUESTION

הַדְּבִיק שְׁנֵי רַחֲמִים, וְיִצֵּא מִזֶּה וְנִכְנַס לָזֶה, מָהוּ?

If **one attached two wombs** of two animals together, and it **emerged from this womb and entered into that womb**, **what is** the law?

QUESTION

דִּידִּיהָ פֶּטֶר, דִּלְאוּ דִּידִּיהָ לֹא פֶטֶר, אוּ דִלְמָא דִּלְאוּ דִּידִּיהָ נָמִי פֶטֶר?

Does only **its own** womb **exempt** it, but **one that is not its own** does **not exempt** it, or perhaps **one that is not its own** also **exempts** it?

RESOLUTION

תיקו.

The Gemara concludes: The dilemma **shall stand** unresolved.

QUESTION

בְּעֵי רַב אַחָא: נִפְתְּחוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מָהוּ?

Rav Acha raised a dilemma: If the walls of the womb were opened and the fetus emerged without touching them, what is the law?

QUESTION

אוֹיֵר רֶחֶם מְקֻדָּשׁ, וְהָאֵיפָא, אוּ דְלָמָּא נִגְיַעַת רֶחֶם מְקֻדָּשָׁה, וְהָא לִיפָא?

Does the airspace of the womb consecrate, and here it is present, or perhaps touching the womb consecrates, and here it is not present?

QUESTION

בְּעֵי מַר בַּר רַב אֲשִׁי: נִעְקְרוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מָהוּ?

Mar bar Rav Ashi raised a dilemma: If the walls of the womb were uprooted, what is the law?

OBJECTION

נִעְקְרוּ – לִיתְנָהוּ!

The Gemara asks: If they were uprooted, they are not there at all, so how could they consecrate?

QUESTION

אֵלָּא נִעְקְרוּ וְתָלוּ לִיהָ בְּצוּאָרֶיהָ, מָאִי?

Rather, the dilemma is: If they were uprooted and hung on its neck as it emerged, what is the law?

QUESTION

בְּמִקְוֵי מְקֻדָּשִׁי, שֶׁלֹּא בְּמִקְוֵי מֵן לֹא מְקֻדָּשִׁי, אוּ דְלָמָּא שֶׁלֹּא בְּמִקְוֵי נְמִי מְקֻדָּשִׁי?

Do they consecrate only in their place, but not in their place they do not consecrate, or perhaps not in their place they also consecrate?

QUESTION

בְּעֵי מִינְיָה רַבִּי יִרְמְיָה מְרַבִּי זִירָא: נִגְמְמוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מָהוּ?

Rabbi Yirmeyah asked Rabbi Zeira: If the walls of the womb were cut down, what is the law?

ANSWER

אָמַר לִיהָ: קָא נִגְעַת בְּבַעֲיָא דְּאִיבַעֲיָא לֹו, דְּבַעֲיָ רַבִּי זִירָא, וְאָמְרִי לָהּ בְּעָא מִינְיָה רַבִּי זִירָא מְרַבִּי אָסִי:

He said to him: You have touched upon a dilemma that was asked of us, which Rabbi Zeira raised, and some say Rabbi Zeira asked Rabbi Assi:

QUESTION

עומד מרופה על הפרויץ ויצא דרך פרוץ, פרוץ מרופה על העומד ויצא דרך עומד, מאי?

If the **standing** part of the womb is **greater** than the **breached** part, and it emerged through the **breached** part, or if the **breached** part is **greater** than the **standing** part, and it emerged through the **standing** part, what is the law?

EXPLANATION

עד כּאן לֹא איבַעֲיָא לִיה אֶלָּא פְּרוּץ מְרופֶה עַל הָעוֹמֵד, דְּאיכָּא עוֹמֵד בְּעוֹלָם, אֲבָל נִגְמָמוּ – לֹא קָא מיבַעֲיָא לִיה.

Only in those cases did he raise a dilemma, where the breached is greater than the standing, because there is some standing part in existence, but where the walls were cut down entirely, he did not raise a dilemma, as it is obvious that it is not consecrated.

עמוד ב' DAF 70B

משנה MISHNAH

MISHNAH

מתני' בהמה שמת עופרה בתוך מעיה והושיט הרועה את ידו ונגע בו, בין בבמה טמאה בין בבמה טהורה – טהור.

MISHNAH: In the case of an animal whose fetus died inside its womb, and the shepherd reached his hand inside and touched it, whether in a non-kosher animal or in a kosher animal, the shepherd remains pure from the impurity of a carcass.

MISHNAH

רבי יוסי הגלילי אומר: בטמאה – טמא, ובטהורה – טהור.

Rabbi Yosei HaGelili says: In a non-kosher animal, the fetus is impure, and in a kosher animal, it is pure.

גמרא GEMARA

QUESTION

גמ' מאי טעמא דתנא קמא?

GEMARA: What is the reason of the First Tanna who rules that the fetus is pure in both cases?

ANSWER

אמר רב חסדא: קל וחומר, אם הועילה אמו להתירו באכילה, לא תועיל לו לטהוריה מידי נבלה?

Rav Chisda said: It is derived from an **a fortiori** argument: If the slaughter of its mother is effective to permit it for eating as a kosher fetus, **will it not be effective for it to purify it from the impurity of a carcass** while still inside?

QUESTION

אֲשֶׁכֶּחַן בְּהֶמָּה טְהוֹרָה, בְּהֶמָּה טְמֵאָה מִנָּלָן?

The Gemara asks: **We have found** a source for a **kosher animal**; but for a **non-kosher animal**, from where do we derive that its dead fetus is pure?

ANSWER

אָמַר קְרָא: "וְכִי יָמוּת מִן הַבְּהֵמָה" – זוֹ בְּהֶמָּה טְמֵאָה, "אֲשֶׁר הִיא לָכֶם לֶאֱכֹלָה" – זוֹ בְּהֶמָּה טְהוֹרָה,

The Gemara answers: **The verse states:** "And when there dies of the animals" — this refers to a **non-kosher animal**; "which is yours to eat" — this refers to a **kosher animal**.

ANSWER

אֵיתָקַשׁ בְּהֶמָּה טְמֵאָה לְבְּהֶמָּה טְהוֹרָה: מָה בְּהֶמָּה טְהוֹרָה – עוֹבְרָה טְהוֹרָה, אִךְ בְּהֶמָּה טְמֵאָה – עוֹבְרָה טְהוֹרָה.

Thus, a **non-kosher animal** is juxtaposed to a **kosher animal**: Just as with a **kosher animal**, its fetus is pure, so too with a **non-kosher animal**, its fetus is pure.

QUESTION

וְרַבִּי יוֹסִי הַגְּלִילִי, מַאי טַעְמָא?

The Gemara asks: **And Rabbi Yosei HaGelili**, what is his **reason** for ruling that the fetus of a non-kosher animal is impure?

ANSWER

אָמַר רַבִּי יִצְחָק: דָּאָמַר קְרָא "וְכָל הוֹלֵךְ עַל כַּפָּיו בְּכָל הַחַיָּה הַחֲלֹקֶת וְגוֹי" – מִהֶלְכִּי כַּפַּיִם בְּחַיָּה טְמֵאָתִי לָהּ.

Rabbi Yitzchak said: As the verse states: "And whatever walks on its paws among all the living things that walk..." which is expounded to mean: **Those that walk on paws inside a living thing**, I have declared impure for you.

OBJECTION

אֵלָא מַעֲתָה, קָלוּט בְּמַעֲי פֶּרָה לִיטְמָא, דְּמִהֶלְכִּי כַּפַּיִם בְּחַיָּה הוּא?

The Gemara objects: **If that is so**, then a fetus with **uncloven hooves inside the womb of a cow** should become impure, as it is a fetus of **those that walk on paws inside a living thing**!

RESOLUTION

מִהֶלְכִּי כַּפַּיִם בְּמִהֶלְכִּי אַרְבַּע, וְהָאִי מִהֶלְכִּי אַרְבַּע בְּמִהֶלְכִּי שְׁמֹנֶה הוּא.

The Gemara answers: The verse only refers to **those that walk on four paws inside those that walk on four paws**; but this fetus is **one that walks on four inside one that walks on eight**, since a cow's split hooves count as eight.

OBJECTION

פֶּרָה בְּמַעֲי גָמַל לֹא תִטְמָא, דְּמִהֶלְכִּי שְׁמֹנֶה בְּמִהֶלְכִּי אַרְבַּע הוּא,

The Gemara objects: If so, a fetus of a cow inside the womb of a camel should not become impure, as it is a fetus of those that walk on eight inside those that walk on four!

RESOLUTION

”הוֹלֵךְ”, ”וְכָל הוֹלֵךְ” – לְרֵבוֹת פָּרָה בְּמַעֲי גִמְל.

The Gemara answers: The verse could have said "walks", but it says "and whatever walks" — to include a fetus of a cow inside the womb of a camel.

OBJECTION

קְלוּט בְּמַעֲי קְלוּטָה לִיטְמָא, דְּמָה לְכִי אַרְבַּע בְּמָה לְכִי אַרְבַּע הוּא!

The Gemara objects: If so, a fetus with **uncloven hooves inside** a mother with **uncloven hooves** of a kosher species should become impure, as it is a fetus of those that walk on four inside those that walk on four!

RESOLUTION

לְהֵכִי אַהֲנִי קַל וְחוֹמֶר דְּרַב חֲסִידָא.

The Gemara answers: For this reason, the a fortiori argument of Rav Chisda is effective to purify any fetus of a kosher species.

OBJECTION

מִתְקִיר לֵה רַב אַחַדְבוֹי בַּר אָמִי: חֲזִיר בְּמַעֲי חֲזִירָתָא לָא לִיטְמָא, דְּמָה לְכִי שְׂמֹנָה בְּמָה לְכִי שְׂמֹנָה הוּא!

Rav Achadvoi bar Ami challenged this: If so, a dead pig fetus inside the womb of a female pig should not become impure, as it is a fetus of those that walk on eight inside those that walk on eight!

ANSWER

אָלָא אָמַר רַב נַחֲמָן בַּר יִצְחָק, מֵהֶכָּא: ”נִפְשׁ כִּי תִגַּע בְּכָל טָמֵא אוֹ בְּנִבְלַת חַיָּה טָמְאָה אוֹ בְּנִבְלַת בְּהֵמָה טָמְאָה אוֹ בְּנִבְלַת שְׂרָץ טָמֵא.”

Rather, Rav Nachman bar Yitzchak said: Rabbi Yosei HaGelili's source is from here: "A soul that touches any impure thing, or the carcass of an impure wild animal, or the carcass of an impure domesticated animal, or the carcass of an impure creeping thing..."

QUESTION

וְכִי נִבְלַת בְּהֵמָה טָמְאָה מְטַמְּאָה, וּבִטְהוֹרָה לֹא מְטַמְּאָה?

The Gemara asks: Does only the carcass of an impure animal impart impurity, and that of a pure animal does not impart impurity? Surely both do!

ANSWER

אָלָא אֵיזָה זֶה? זֶה עוֹבֵר, שֶׁבְּטָמְאָה טָמֵא, וּבִטְהוֹרָה טָהוֹר.

Rather, which case is this referring to? This is a fetus, which in an impure mother is impure, and in a pure mother is pure.

QUESTION

ומאחר דנפקא ליה מדרב נחמן בר יצחק, דרבי יצחק למה לי?

The Gemara asks: **And since he derives it from the verse cited by Rav Nachman bar Yitzchak, why do I need the verse of Rabbi Yitzchak?**

ANSWER

אי לא דרבי יצחק, הוה אמינא: כולייה לדרבי הוא דאיתא, קא משמע לן.

The Gemara answers: **Were it not for the teaching of Rabbi Yitzchak, I would have said that the entire verse comes only for that which Rabbi Yehuda HaNasi expounded; therefore, Rabbi Yitzchak teaches us** that it is also expounded this way.

BRAISA

תניא, אמר רבי יונתן: נמתי לו לכן עזאי, למדנו נבלת בהמה טהורה שטמאה, ונבלת בהמה טמאה שטמאה, נבלת חיה טמאה שטמאה.

It was taught in a braisa: Rabbi Yonatan said: I said to Ben Azzai: We have learned that the carcass of a pure domesticated animal imparts impurity, and the carcass of an impure domesticated animal imparts impurity, and the carcass of an impure wild animal imparts impurity.

BRAISA

נבלת חיה טהורה לא למדנו מניין?

But the carcass of a pure wild animal we have not learned; from where do we derive it?

BRAISA

נב לי: "כל הולך על כפיו בכל החיה ההלכת".

He said to me: It is derived from: "Whatever walks on its paws among all the living things that walk."

BRAISA

נמתי לו: וכי נאמר "וכל חיה"? והלא לא נאמר אלא "בכל החיה", למה לבי פנים בחיה הוא דאיתא.

I said to him: Is it written "and all wild animals"? Surely it is only written "among all the living things", which comes only for those that walk on paws inside a living thing!

BRAISA

נב לי: ומה ישמעאל אומר בדבר הזה?

He said to me: And what does your master, Rabbi Yishmael, say on this matter?

BRAISA

נמתי לו: "וכי ימות מן הבהמה" – זו בהמה טמאה, "אשר היא לכם לאכלה" – זו בהמה טהורה, למדנו חיה בכלל בהמה, ובהמה בכלל חיה. חיה טהורה בכלל בהמה טהורה, חיה טמאה בכלל בהמה טמאה.

I said to him: He expounds: "And when there dies of the animals" — this is an impure animal; "which is yours to eat" — this is a pure animal; we have learned that a wild animal is included in "domesticated animal", and a domesticated

animal is included in "wild animal". A pure wild animal is included in a pure domesticated animal, and an impure wild animal is included in an impure domesticated animal.

SUMMARY

The daf begins by clarifying the necessity of both statements of Rabba and Rav Huna, testing Rabba's view of retroactive consecration against a Mishnah about cutting a fetus during a difficult labor. Rava then introduces a series of fascinating dilemmas: whether we follow the majority of a limb to complete the majority of a fetus, and whether various coverings (like palm bast, a cloak, or another animal's afterbirth) act as a chatzitzah during birth. The Gemara also analyzes extraordinary cases, such as a fetus swallowed and regurgitated by a weasel, two wombs joined together, a birth where the fetus does not touch the opened walls of the womb, and a case where the womb's walls are uprooted or partially breached. These deep inquiries into the physical boundaries of birth and kedushah are left unresolved by the Gemara with a status of teiku.

למעשה WHAT TO TAKE HOME

In today's daf, Rava and the other Amoraim take us through a series of extraordinary, highly unusual scenarios regarding how a newborn animal might emerge into the world. They ask about a fetus wrapped in palm bast, wrapped in a cloak, swallowed and vomited out by a weasel, or passing through two attached wombs. On the surface, these cases seem almost impossible, yet our Sages spend precious time analyzing the halachic status of each one.

This teaches us a profound lesson about how Hashem views reality. In the eyes of the Torah, there is no such thing as a situation so bizarre, messy, or convoluted that it is left outside the realm of holiness. We often look at our own lives, our complicated family dynamics, our chaotic schedules, or the sudden, strange challenges that catch us completely off guard, and we think, "This is too messy. Hashem cannot possibly be found in this confusion."

But the sugya shows us otherwise. Just as the halacha reaches into the mouth of a weasel or between two attached wombs to find the line of law and sanctity, so too does Hashem's providence reach into the most tangled corners of your life. No situation you find yourself in is too strange or too broken to be elevated through the Torah.

Today, when you encounter an unexpected, chaotic, or highly unusual disruption in your day, do not throw your hands up in frustration. Take a deep breath, realize that Hashem is present even in this bizarre scenario, and ask yourself: "What is the Ratzon Hashem for me in this exact, messy moment?"

הלכות דעות • פרק שביעי

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, the Rambam guides us through the severe prohibitions of lashon horah (evil speech), rechilus (gossip), and the destructive traits of taking revenge and bearing a grudge. We learn how careful a Yid must be with his tongue, as Hashem detests these sins which can destroy lives and tear apart the fabric of our community.

The Rambam also defines the subtle offshoots of these sins, known as the "dust of lashon horah," showing us how even seemingly innocent talk, joking, or praising someone in front of their enemies can lead to terrible harm. We are taught the proper way to purify our hearts and speech to live in harmony with our fellow Jews.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

הלכה א

Halacha 1: The Prohibition Against Gossiping and Talebearing

המרגל בחרו

One who gossips against his fellow

עובר בלא תעשה

transgresses a negative commandment,

שנאמר

as it is said in the Torah (Vayikra 19:16):

"לא תלך רכיל בעמך."

"Do not go as a talebearer among your people."

ואף על פי שאין לוקין על דבר זה

And even though we do not lash the transgressor for this matter, since it is a prohibition that does not involve a physical action,

עון גדול הוא

it is a great sin

וגורם להרג נפשות רבות מישראל.

and it causes the killing of many souls from Israel.

לכה נסמך לו

Therefore, this warning is juxtaposed to it in the very same verse:

"וְלֹא תִעָמַד עַל דַּם רֵעֶךָ."

"and do not stand by the blood of your neighbor."

צֵא וְלָמַד מָה אֶרַע לְדֹאֵג הָאֶדְמִי:

Go out and learn what befell Doeg the Edomite, whose lashon hara caused the destruction of the entire city of Nov, the city of Kohanim.

הַלָּכָה ב

Halacha 2· The Distinction Between Gossip, Lashon Horah, and Defamation of Character

אִי זֶהוּ רֹכֵל.

Who is a gossip? This refers to

זֶה שְׁטוֹעַן דְּבָרִים וְהוֹלֵךְ מִזֶּה לָזֶה

this person who carries matters and goes from this one to this one

וְאָמַר כֹּה אָמַר פְּלוֹנִי

and says, "Thus said so-and-so,

כֹּה וְכֵן שָׁמַעְתִּי עַל פְּלוֹנִי.

thus and so I heard about so-and-so."

אֲף עַל פִּי שֶׁהוּא אֱמֶת

Even though the report is truth,

הִרִי זֶה מִמְּחִיב אֶת הָעוֹלָם.

behold, this behavior destroys the world.

יֵשׁ עוֹן גָּדוֹל מִזֶּה עַד מְאֹד

There is a sin greater than this until very much,

וְהוּא בִּכְלָל לְאוֹ זֶה

and it is also included in the prohibition of this verse,

וְהוּא לְשׁוֹן הָרַע.

and it is lashon horah.

וְהוּא הַמְּסַפֵּר בִּגְנוּת חֲבֵרוֹ

And this is the one who relates the disgrace of his fellow,

אף על פי שאומר אמת.

even though he says truth.

אבל האומר שקר

But the one who says falsehood

נקרא מוציא שם רע על חברו.

is called one who spreads a bad name about his fellow.

אבל בעל לשון הרע

But a master of lashon horah

זה שיושב ואומר

is this person who sits and says,

כה וכה עשה פלוני

"Thus and so did so-and-so,

וכה וכה היו אבותיו

and thus and so were his ancestors,

וכה וכה שמעתי עליו"

and thus and so I heard about him,"

ואמר דברים של גנאי.

and says matters of disgrace.

על זה אמר הכתוב

About this, the verse says:

"יִכַּרְתֶּהוּ כָּל שִׁפְתֵי חֶלְקוֹת לְשׁוֹן מְדַבֶּרֶת גְּדִלוֹת":

"May Hashem cut off all lips of flattery, a tongue that speaks proud things."

הלכה ג

Halacha 3 · The Extreme Severity and Punishment of Speaking Lashon Hara

אמרו חכמים

The Sages said:

שֶׁלֹּשׁ עֲבֻרוֹת נִפְרָעִין מִן הָאָדָם בְּעוֹלָם הַבְּיָאָה

For three transgressions, retribution is exacted from a person in this world,

ואין לו חלק לעולם הבא.

and he has no portion in the World to Come.

עבודת כוכבים וגלוי עריות ושפיכות דמים.

They are: **worship of stars** (idolatry), **uncovering of nakedness** (forbidden sexual relations), and **spilling of blood** (murder).

ולשון הרע כנגד כלם.

And lashon hara is against—meaning, equal in weight to—all of them.

ועוד אמרו חכמים

And further, the Sages said:

כל המספר בלשון הרע כאלו כופר בעקר.

Anyone who speaks with lashon hara is as if he denies the **Essence** of Hashem's sovereignty,

שנאמר "אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו".

as it is said in Tehillim, "Who said, 'With our tongue we will prevail; our lips are with us, who is master over us?'"

ועוד אמרו חכמים

And further, the Sages said:

שלשה לשון הרע הורגת.

Three people lashon hara kills:

האומר. והמקבל. וזה שאומר עליו.

The one who speaks it, and the one who accepts it, and this one whom he speaks about.

והמקבל לו יותר מן האומר:

And the one who accepts it is harmed even more than the one who speaks it.

הלכה ד

Halacha 4 · The Dust of Lashon Horah and Speaking Through Deceit or Jest

ויש דברים שהם אבק לשון הרע.

And there are matters that they are the dust of lashon horah, meaning they are not direct lashon horah but lead to it or contain a trace of it.

כיצד.

How so?

מי יאמר לפלוני שיהיה כמות שהוא עתה.

For example, one **who will say to so-and-so that he should** continue to be like that he is now, which hints that his current behavior is not proper.

או שיאמר שתקו מפלוני איני רוצה להודיע מה ארע ומה היה.

Or that he says, "Be silent from speaking about so-and-so, I do not want to make known what happened and what was," which arouses curiosity and implies something bad occurred.

וכיוצא בדברים האלו.

And like the matters these, which subtly damage a person's reputation.

וכל המספר בטובת חברו בפני שונאיו הרי זה אבק לשון הרע

And anyone who speaks of the goodness of his fellow in the presence of his enemies, behold this is the dust of lashon horah,

שזה גורם להם שיספרו בגנותו.

for this causes them that they will speak of his disparagement in order to counter the praise.

ועל זה הענין אמר שלמה

And on this matter said Shlomo in his wisdom in Sefer Mishlei:

"מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בִּבְקֹר הַשָּׁפִּים קָלָה תִּחָּשֵׁב לוֹ."

"One who blesses his fellow with a voice loud in the morning rising early, a curse it will be considered for him,"

שמתוה טובתו בא לידי רעתו.

for from his goodness, meaning the praise he receives, it comes to his harm.

וכן המספר בלשון הרע דרך שחוק ודרך קלות ראש

And so too one who speaks with lashon horah by way of jest and by way of levity,

כלומר שאינו מדבר בשנאה.

meaning that he does not speak with hatred but merely for amusement.

הוא ששלמה אמר בחכמתו

He is the one of whom Shlomo said in his wisdom in Sefer Mishlei:

"כַּמֶּתֶלֶה לֵהּ הִיָּה זָקִים חֲצִים וּמוֹת"

"As a madman who shoots firebrands, arrows, and death,"

ואמר הלא משחק אני."

"and says, 'Am I not joking?'"

וְכֵן הַמְסַפֵּר לְשׁוֹן הָרַע דֶּרֶךְ רַמְאוֹת

And so too one who speaks lashon horah by way of deceit,

וְהוּא שֶׁיִּסְפֹּר לְתַמּוֹ כְּאִלּוּ אֵינוֹ יוֹדֵעַ שֶׁדָּבָר זֶה לְשׁוֹן הָרַע הוּא

and he is one who speaks in his innocence, as if he does not know that matter this that he spoke, lashon horah it is,

אֶלָּא כְּשֶׁמִּמְחִין בּוֹ אוֹמֵר אֵינִי יוֹדֵעַ שֶׁדָּבָר זֶה לְשׁוֹן הָרַע

rather, when they protest against him, he says, "I do not know that matter this is lashon horah,

אוֹ שֶׁאֵלּוּ מַעֲשָׂיו שֶׁל פְּלוֹנִי:

or that these are the deeds of so-and-so."

הַלָּכָה ה

Halacha 5 · The Definition of Lashon Horah and the Rule of Disclosure Before Three People

אֶחָד הַמְסַפֵּר בְּלִשׁוֹן הָרַע בְּפָנֵי חֲבֵרוֹ אוֹ שְׁלֹא בְּפָנָיו,

It is the same whether one speaks lashon hara in the presence of his fellow who is being spoken about, or not in his presence,

וְהַמְסַפֵּר דְּבָרִים שְׁגוֹרְמִים אִם נִשְׁמָעוּ אִישׁ מִפִּי אִישׁ לְהַזִּיק חֲבֵרוֹ בְּגוּפוֹ אוֹ בְּמָמוֹנוֹ,

and so too one who tells matters that cause, if they are heard by passing from man from the mouth of man, to harm his fellow in his body or in his money,

וְאִפְלוּ לְהַצִּיר לוֹ אוֹ לְהַפְחִידוֹ, הֲרִי זֶה לְשׁוֹן הָרַע.

and even if the words only cause to distress him or to frighten him, behold this is considered lashon hara.

וְאִם נֶאֱמְרוּ דְּבָרִים אֵלּוּ בְּפָנֵי שְׁלֹשָׁה כְּכֹר נִשְׁמָע הַדָּבָר וְנוֹדָע.

And if these matters were said in the presence of three people, already the matter is heard and known to the public.

וְאִם סִפֵּר הַדָּבָר אֶחָד מִן הַשְּׁלֹשָׁה פַּעַם אַחֶרֶת אֵין בּוֹ מִשּׁוֹם לְשׁוֹן הָרַע.

And if one of the three told the matter a second time, there is not in it a prohibition because of lashon hara.

וְהוּא שֶׁלֹּא יִתְכַּוֵּן לְהַעֲבִיר הַקּוֹל וּלְגַלּוֹתוֹ יוֹתֵר:

And that is provided that he does not intend to spread the rumor and to reveal it more than it has already been revealed.

הַלָּכָה ו

Halacha 6 · Distancing Oneself from Speakers of Lashon Horah and the Desert Decree

כָּל אֵלּוּ הֵם בְּעָלֵי לְשׁוֹן הָרַע

All of these are masters of lashon horah,

שְׂאִסוּר לְדוּר בְּשִׁכְנוֹתָם

that it is forbidden to dwell in their neighborhood,

וְכָל שָׂכֵן לִישֵׁב עִמָּהֶם וְלִשְׁמָע דְּבָרֵיהֶם.

and all the more so to sit with them and to hear their words.

וְלֹא נִחְתָּם גִּזְרֵי דִין עַל אֲבוֹתֵינוּ בַּמִּדְבָּר

And not was sealed the decree of judgment against our ancestors in the desert,

אֶלָּא עַל לְשׁוֹן הָרַע לְבַד:

except for lashon horah alone.

הִלְכָּה ז

Halacha 7: The Prohibition of Taking Revenge and the Virtue of Rising Above One's Feelings

הַנּוֹקֵם מִחֲבֵירוֹ עוֹבֵר בְּלֹא תַעֲשֶׂה

One who takes revenge from his colleague transgresses a negative commandment,

שְׁנֵיאֵמַר לֹא תִקָּם.

as it is said in the Torah, "Do not take revenge."

וְאַף עַל פִּי שֶׁאֵינוֹ לֹקָה עָלָיו

And even though it is a prohibition that does not involve an action, and therefore that he is not lashed for it,

דֵּעָה רָעָה הִיא עַד מְאֹד.

nevertheless, a trait bad it is, until very much so.

אֶלָּא רָאוּי לוֹ לְאָדָם לִהְיוֹת מַעֲבִיר עַל מְדוּתָיו

Rather, it is proper for him, for a person, to be one who passes over his feelings

עַל כָּל דְּבָרֵי הָעוֹלָם

over all matters of the world,

שֶׁהַכָּל אֶצֶל הַמְּבִינִים דְּבָרֵי הֶכֶל וְהִבָּאִי

for everything, according to those of understanding, are matters of vanity and emptiness,

וְאֵינָן כְּדַאי לְנִקָּם עֲלֵיהֶם.

and they are not worth taking revenge for them.

כיצד היא הנקימה.

How is the taking of revenge defined? If one said to him, to his colleague, "Lend me your hatchet," and the colleague said to him, "I will not lend you."

למחר צריה לשאל ממנו,

On the morrow, he, the first person, needs to borrow from him, the second person.

אמר לו חברו השאילני קרדמה,

He said to him, to his colleague, "Lend me your hatchet."

אמר לו איני משאילה כדרךך שלא השאלתני כששאלתי ממך,

And the first person said to him, "I will not lend you, just as that not you lent me when I asked from you."

הרי זה נוקם.

Behold, this is taking revenge.

אלא כשיבוא לו לשאל יתן בלב שלם

Rather, when he comes to him to borrow, he should give with a heart whole,

ולא יגמל לו כאשר גמלו.

and not repay him just as he repaid him.

וכן כל כיוצא באלו.

And so all similar to these cases.

וכן אמר דוד בדעותיו הטובות

And so said Dovid regarding his traits, the good ones, in Tehillim 7:5:

"אם גמלתי שולמי רע ואחלצה וגו':

"If I have repaid my ally evil, and I rescued my oppressor without cause," etc.

הלכה ח

Halacha 8 · The Prohibition Against Bearing a Grudge and the Proper Character Trait

וכן כל הנוטר לאחד מישראל עובר בלא תעשה

And so, anyone who bears a grudge against one of Israel transgresses a negative commandment,

שנאמר ויקרא יט יח "ולא תטר את בני עמך".

as it is said in Vayikra 19:18, "and you shall not bear a grudge against the children of your people."

כיצד היא הנטירה.

How is the bearing of a grudge defined?

ראובן שאמר לשמעון השכיר לי בית זה או השאל לי שור זה ולא רצה שמעון.

Take Reuven who said to Shimon, "Rent to me this house," or "Lend me this ox," and Shimon did not want to do so.

למים בא שמעון לראובן לשאל ממנו או לשכר ממנו

After days had passed, Shimon came to Reuven to borrow from him or to rent from him,

ואמר לו ראובן הא לה הריני משאילך ואיני כמותך לא אשלם לך כמעשיך.

and Reuven said to him, "Here is it for you, behold I am lending to you, and I am not like you; I will not repay to you like your deeds."

העושה כזה עובר בלא תטר.

The one who does like this transgresses the negative commandment of "you shall not bear a grudge."

אלא ימחה הדבר מלבו ולא יטרנו.

Rather, he must wipe the matter from his heart and not bear a grudge about it.

שכל זמן שהוא נוטר את הדבר וזוכרו שמה יבוא לנקם.

For all time that he bears a grudge regarding the matter and remembers it, perhaps he will come to take revenge.

לפיכך הקפידה תורה על הנטירה עד שימחה העון מלבו ולא יזכרנו כלל.

Therefore, the Torah was strict about the bearing of a grudge, until a person reaches the point that he wipes the offense from his heart and does not remember it at all.

וזו היא הדעה הנכונה שאפשר שיתקיים בה ישוב הארץ

And this is the correct character trait, through which it is possible that the settlement of the land will be sustained,

ומשאם ומתנם של בני אדם זה עם זה:

as well as the business dealings of human beings, one with another.

CHAPTER SUMMARY

The Rambam begins by defining rechilus and lashon horah, explaining that even speaking the truth about a colleague in a disparaging way is a severe sin equivalent to the three cardinal sins. He warns us against the "dust of lashon horah"—which includes sly remarks, insincere jokes, or praising someone in front of those who dislike him—and forbids us from living near or sitting with those who speak evil. Finally, the Rambam details the prohibitions of taking revenge and bearing a grudge, explaining that a person must rise above worldly matters, wipe any resentment from his heart, and help his fellow Jew with a full heart even if he was previously mistreated.

My dear talmid, when you look closely at this sugya, you see that the Torah is not just warning us against telling lies or causing physical harm. The Chazal tell us that lashon hara is equivalent to the three worst sins, and that the decree on our ancestors in the desert was sealed only because of it. Why is this? Because the way we speak and the way we react to others is the very foundation of our emunah. When a person speaks lashon hara, or when he holds a grudge and says, 'I won't lend to you because you didn't lend to me,' he is acting as if he is the master of his own world, forgetting that Hashem is in charge of everything.

The Rambam teaches us that a person of understanding looks at all these petty worldly matters, who lent what, who said what, who insulted whom, as utter vanity. When someone refuses to help you, or when you feel the urge to share a juicy piece of gossip, the yetzer hara wants you to believe that this moment is the most important thing in the world. But the true avodah of a Yid is to rise above these small feelings, to wipe the slate clean, and to realize that keeping peace and protecting another Yid's dignity is what truly matters to Hashem.

Today, when someone asks you for a favor, or when you are tempted to remind someone of how they let you down in the past, do not take revenge and do not bear a grudge. Give with a whole heart, erase the memory of their slight from your mind entirely, and speak only words that build up your fellow Jew.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוּ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שׁוֹמְרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'